

6

THE
Black-Smith.

E. 16. 63

A
SERMON PREACHED
at *White-Hall* before the Kings most
excellent Majestie, the young
Prince, the Councell, &c. On *Los-*
Sunday. 1606. and by com-
mandment put to
print.



By
W. S. Doct. in Diuinitie Chaplaine to
his Majestie.



LONDON
Printed by *Ed. Allde* for *Martin*
Clerke. 1606.

Isaiah. c. 54. v. 16.

Behold, I have created y^e smith y^t bloweth
y^e coales in y^e fire; & y^t bringeth forth an
instrument for his worke; & I have created
y^e water to destroy:

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TO
THE MOSTE
Puissant and moste mightie Mo-
narch, our most dread and Soueraigne
Lord James by the grace of God, King
of greate Britaine, France and
Ireland, defender of the
Faith. &c.



Ay it please your
Maiessty to take a second
Surueye of this silly Ser-
mon. When it was first
uttered, you did not one-
ly heare, but hearken, & incline your eare:
as it were with your gratiuous attention to
a a help

To the Kings

help out my bad elocution. Pittie so bad a voice should euer offer so great a wrong to the moste learned and iudicious eare of so good a King. Howbeit volenti non fit iniuria. And, if wee were not all deceiued, you were as willing to beare, as I could be unwilling to offer eyther this or any such inturie to a person so sacred. But now I feare me, if it should please you to take it into your hands, it wil prooue but tapestry worke, fairer a farre off, then neare at hand. The greate difference betweene diuine and humane wrightings. Of those the more we drinke, the more we may: the deeper the sweeter. Of these to sippe it is sufficient, Gustata magis quam potata iuuant. Howsoeuer it be, it was the commaundement of our moste Reuerend Metropolitane that I should put it in Print, which I would more willingly haue put to fire ere euer it saw light. But beeing as it is, if to this his pleasure it shall please your
Maiestie

moste excellent Maiestie.

Maiestie to adde your fauourable aspect, under the coniunction of two Planets so great, so gracious, I nothing doubt but the Blacke-Smith will thrine. If no vse else be made heereof, yet shall the world abroad, that thinkes there is nothing but gilding in the Court, heereby take notice of your exceeding patience, and my greate boldnesse, for the further imboldening of better Orators in this heauenly businesse: to thinke how great a God they serue, before whome al the Gods of the earth throw downe their Scepters and yeelde that obedience, as best beseemes such subordinate Soueraignes, to the greate Lord Paramount. Whose pleasure it is notwithstanding, that as wee come from him with all boldnesse, so we should stand before them, as his Leiuetenants, with all reuerence. This was then my meaning, to reforme al, without offence to any. And if any thing were wanting in my duetic, sure I am it

To the Kings

was supplied by your goodnesse. The Lord
of heauen increase and multiplie these
beauenlye blessings vpon you and yours,
to your and our eternall comfort
in the Lord.

Your Maiesties

Moste humbly and intierly de-
voted Chaplaine:

W. S.



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Genere, virtute, doctrina Nobilissimo Domino *H. Howardo*, Comiti *Northampton*: Baroni de *Marnhil*, Principuorum ꝓ. *Portnum* Præfecto, ex illustri periscelidis *Ordine Equiti*, & *Iacobi* Monarchæ potentissimi Consiliario, Fidelissimo eternam in Domino felicitatem.



Cientie duo sunt sensus, auris & oculus, aure non contentus hic *Faber-ferrarius*, oculorum sese offerre voluit indicio. Præmonueram, aures plerumque hebetiores esse, oculos fere semper acutiores; multūq; interesse inter operationē subito transitivam, & opus ad diuturnitatem stabile & permanens, nec oculis solum legentium, sed & animis impressum. Sic enim usu euenire, ut que primò oblectant intuitu, eadem obtutum si subierint quotidianum ilico deflorescant. Sic ciborum, licet iucundissimorum, assiduitate gustus, colorū licet florentissimorum crebritate visus, vocum, licet suavissimarū familiaritate fatigatur auditus. Excepit ille, vocis nostræ sono, tūq; tā agresti, & absōno multum de ipsius (sic sibi adblatitur

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* ditur

ditur Rusticus) detractum venustate. Nam
venerem iactat, nescio quam, proavi suam.
Itaque, qui antehac semper ab Aula refu-
gere solebat aspectu, nunc ea, quam dudum
expertus est, humanitate factus audacior (ne-
scit enim erubescere hic color fuliginis)
officinam sordidam aspernari, nihil nisi Au-
lam Regiam cogitare, nihil aliud somnari
videtur. Mirabar qua spe fretus. Omnia
peruestigans, tandem intellexi ab Archie-
piscopo Cantuariensi, Metropolitano mihi
multis nominibus colendissimo inuitatum, ut
typis ornatus typographicis rediret denuo.
Huius imperio non ausus oblectari dimisi ho-
minem. Sed ea conditione, ut cum Hovar-
dos omnes, genere & virtute Nobiles, tum
Comitem imprimis Northamptoniensem,
Literatorum nobilissimum, nobilium litera-
tissimum meo nomine salutaret humiliter.
Huius opera & favore, bene si se gereret, ad-
itum fore ad ipsum Regem (quandoqui-
dem ita voluit) faciliorem. Multa insuper
cumulaui. Sed quid multa? Hoc unum erat
in mandatis precipuum, pede ut cum claudi-
cet altero proles vulcania, genu flexo se sub-
mittat Aulice. Atque ita & claudicationis
tegmentum, & Aulicationis argumentum

non

non vulgare adepturum. Promisit Faber
affabre se facturum omnia. Sed quia rusti-
citem hominis inueteratā, nō ignoro a tergo
insequor exploraturus & quid agat, & quid
patiaur. Faxit Deus fauorem ut inueniat
qui meretur flagrum. Sed ego prater votum
nihil iam amplius prestare possum. Precor
igitur Deum immortalem ut hunc homunci-
onem miserum fauore qui dignetur suo, fauo-
rem ipse Diuinum & hic assequatur ampli-
orem, & in cœlis amplissimum.

Illustrissimæ amplitudinis tuæ
Studiofissimus:

Guil. S.

The

The first of these is the fact that the
 government has been unable to
 raise the necessary funds to
 carry out its policy. This is
 due to a number of reasons, the
 most important of which are
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Swedish name:

2. 2.

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THE *Black-Smith.*

1. Samuel 13. 19.

Then there was no Smith found throughout all the land of Israel.



All Scripture inspired from above be profitable to reach, to correct, to improve, and instruct (as 2 Tim. 3.) good for information and reformation, confirmation, and refutation, correction, and direction, life & learning, doctrine and manners: then needes there as I hope no Apologic, why I at this time, and in this place should specially make

A 3

choise

choise of this Text, as before so great a King, to entreate of so base a subiect, the *Smith* and the *Anuile*. Where all is good, and all as golde seuen times refined, the choise of any cannot bee amisse. For who can say this might be better, where all is best, and all superlatiue? except it be peraduenture in respect of circumstance of time, and persons. Now for the time, you see it is *Loe-Sunday*, and therefore me thinks this lowe subiect may best beseeme it. And for the persons here present, they are speakers or hearers.

Howsoeuer this Theame may bee thought too base for so high an Auditorie, if it be wel considered it may well be thought most fit for so base an Orator. *Tractent fabrilis fabri*. I knew none I might be bolder with then the *Smith*. And if *Salomon* a King of that greatnes vouchsafed to write of the least of his fellow-creatures, euen from the Cæder

to the Shrubbe; and our heauenly *Salomon* with his owne handes to create the *Smith*, and by his spirit to treat, as here, so els where of him: it shall not seeme tedious or too base for our gracious *Salomon* to vouchsafe to heare, where his God hath vouchsafed to speake. And I do not doubt but that the same God, that gaue water out of the flint, & hony out of the hard rocke, can also out of this dry Theame drawe the water of life, farre more sweet then the hony, or hony combe. Vpon this presumption of his good grace, & your gracious patience, I proceed to the further vnfoldings of this present Text, touching the want of a Smith throughout all Israel, and the reason thereof.

Then there was no Smith to be found throughout all Israel, (theres the want:) For the Philistims said, least the Hebrews make them swords and speares: there is the reason: and the reason of this reason,

son, is in the premises of this Chapter. Whereto if it please you to cast backe your eyes, you shall see how *Saul* seeking by preposterous zeale to salue one fault with another, and by vnsanctified sacrifice to please and appeale his angry God, more deeply displeased. *In vitium ducit culpa fuga si caret arte.* For this his offence he was reprov'd of *Samuel*, reiect'd of God, forsaken of his people, oppugned of his enemies; who now with three bands (a threefold cord not easily broken) had belet and beleeged him. (A perilous parenthesis) euen at such a time as he was cleane disarmed, his Armour taken away, and his Armourers (the Smiths) remooued out of all the land. *Miserima priuatio qua omnem tollit ad habitum regressum.* Which killeth the yong ones with the dainme, and with one cracke, as it were, takes away all present possession, and future possibilitie. *Spem & rem.* And such was

at this time the state of Israel, for want of a Smith. Which is here amplyfied, as you see, as by circūstāce of time whē & place where, so also the reason why. For had it bin of any other Artisā then the Smith, their armourer; or at any other time, thē the time of armes & the day of battle; or in any one Citie of Israel; & not throughout Israel; or at the appointmēt of th. ir owne King & his Officers, vpon some generall weapon take the better to keepe them in peace amongst themselues, and allegiance to their Soueraigne, and not by inforcemēt of the Philistins their vter enemies, the more to affeble and inthrale them: it had beene neither so grieuous for them to beare, nor so notorious for vs to heare; and hearing to obserue the enemies pollicie, their miserie, & Gods great mercy: Who ha- uing thus brought them into most imminent danger, and vnauidable feare without

without any merit, or meanes of theirs
wroght their deliuerāce. For so we shal
see in the sequell of the Story, wher mi-
sery abounded there mercy superaboun-
ded, & wheras in their misery at the day
of battle, they had in all the Campe, a-
gainst 3. bandes of their enemies, all ar-
med with all manner of weapons for
offence, but 2. swordes of defence: It so
pleased God, those 2 were enowe. *Ecce*
duo gladij, but 2. swordes for so many, &
against so many? a word of extreame
wāt. *Satis est*, those 2. shal suffice, a word
of supreamer mercye: & yet no greater
mercie to thē, then cōfort to vs all, that
haue such a god, as able to saue without
meanes, as with meanes; with a few, as
with a multitude. For the foolishnes of
God is wiser thē mē, & the weaknes of
God is strōger then mē. And therefore
feare not thou worm of *Iacob*, thou hast
euer, more with thee, then cā be against
thee. And thus much in generall of the
summe

summe and substance of these words.

Now if it please you more particular-lye, let vs examine them as they lie in order : & first of the circumstance of time as it is here first offered. *Then there was no Smith*; for so as yet we read it : & though the original may perhaps otherwise be trallated, yet hath it hitherto gone for currēt, & shal for me (being without the compasse of my commisi-on) passe vncōtroled. The rather at this time, for that the notatiō of the time designed in the first verse of this Chapter, hath wōderfully perplexed, if not plainly posed al the Chronologers that euer haue laboured in vnknitting this knot. Who seeking to set downe some certainty of time, & to giue the corollary, a *when* to this *thē*, haue indeed intangled thēselues & their Readers with greater incertainty. Infinite & endles are their conjectures, I will onely touch some 3. or 4. of the likeliest, and so leaue you to your choise.

The

The wordes are these, *Saul now had been King one yeare, and he raigned two yeares in Israel* If he now had raigned two yeares, how is he said to haue bin King but one yeare? when this was doon (*filius unius anni*) if but one yere King, how is it true, that hee had raigned two yeares? 1 One saith, when he had bin King one yeare full, *currente secundo*, the second incompleate, for so wrighte Kinges, the first day for a yere. Yet euen in the stile of Kinges, it cannot be iustified, that he that is now in the second yeare of his raigne, hath raigned two yeares. The second yeare begins as soone as the first is ended, but two yeares are not to be reckoned, till the third begin. 2 Another, seeing this shift will not serue, reades it thus, When *Saul* had been one yeare King of *Israel*, & the with a parenthesis, (for he raigned in all two yeares,) that is lawfully (as it were with a tricke of *acquiuo-*

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quiuvocation) before he was reiectd of God, (as *Chap. 16*) and yet wee knowe that after that hee held the Kingdome many yeares, being deprived by *Samuel* not of the present possession in himselfe, but of future succession in his Offspring. 3. The third wold haue it thus, that hee had beene King *de iure* two yeares, but *de facto* one yeare, for so long onely had he taken the state of a King vpon him: a wonder hee should bee so slowe, where others are so swift before they come at it. But this crosseth the plaine text of the 10. and 11. *Chapters*, and is againe crossed of the fourth opinion. For that cleane contrarie, imagins that though he had now bin King *de facto* 2. yeares, yet *de iure* indeede he had beene but one yeare of that accompt, so soone he began to degenerat from the nature & office of a King. So that it should seeme soone gottē soone forgotten, lightly come by, lightly set by.

by. Seeking for his fathers asses, he stū-
bled on a kingdome before he knewe
what it ment, & we know the common
saying. *Asperius nihil est humili cum sur-
git in altum.* A verse in church & com-
mon wealth found commonlye too
true. And therefore God graunt vs al-
waies Kinges of this Kingly race to sit
vpon this Throane of greate *Brittaine.*
To play the King aright, it is a thing
not easily learn'd by nurture, except it
be originally im-bred by Nature. But
for this point, it should seeme, as *Seneca*
said of one that was counted an olde
mā of many yeres. *Nō ille tam diu vix-
it, sed tam diu fuit,* as one that had out-
liued himselfe: so they thought of *Saul*,
though he had now had a being in the
kingdome for the space of two yeres,
yet had he liued as King but one yere.
To be a King (say they) is not to eate &
drinke, disporte, and play: But to ma-
nage the affaires of the estate with care
and

and diligence, & with an euer-waking eye to sway the Scepter. *Sceptrum oculatum.* This should bee his meate and drinke, his sport and play.

To whome wee answere, though these greater workes of the lawe must speciallye bee obserued, yet may not those lesser vtterly be neglected. *Nam et hac quoq; fieri oportet.* These also are lawfull, and necessarie recreations, though no ordinary or vsuall occupations. For I hope they are not of *Lactantius* minde, that thought the Hauke, the Hounde, the Hare and the Partrich (with such like) were things ordeined of God, rather to trie and exercise our abstinence, then feed our delights, As though that good God, that tempereth no mā, had inuented so many creatures as temptations to insnare vs, and not as repastes to delight vs. As if hee had made the world, as it is thought *William Conqueror* made the new Forrest,

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rest, not so much with the game thereof to disport himselfe, as with the lawes and penalties to intangle the English Nation.

Surelye this was neuer the meaning of our mercifull God and therefore in this pointe I must needes condemne *Lactantius* as a man more stoicall, then the Stoicks themselves, for they saide all thinges were made for man, and man for God, and therefore might by Gods leaue by man bee vsed for his good, and Gods glorie. But by no meanes to the dishonour of God, the hurt of others, the mispending of time, which as it ought in all men to be most pretious, so in publique persons of much more accompre, being much more accomptable.

These cautions obserued, long may our Princes inioy those princely harmles pleasures, so farre forth as it may bee without harme to others, hurt or hazard

hazard to themselves, hindrance to the State, and offence to God. God graunt vs alwaies chaste *Hippolitus* chasing the wilde & sauage Beastes to that end ordeined, rather then those beastly *Nimrods*, bloody and hungrie Hunters, that hunt after men with Nettes, seeking to pray vpon their neighbour nations, & homeborne Subjects : such as sometimes this land hath scene, wee haue heard of vs, and others feele.

England was wont to be counted the Popes Assle. Now it hath long since cast both Fole and Rider, God graunt it neuer be so ridden againe. But so it should seeme that *Saul* mistaking the Subjectes, hee found, for the Asses he sought, began to lay heauier burthens vpon them then they were able to beare : and that might bee the cause they were so soone wearie of him, and that they made so little reckoning and so short account of his raigne.

B

For

For as *Gregory* saith of him, though he were a man of great growth, higher then them all, and of many yeares, yet is he reckoned but *Filius unius anni*. (So read *Vatablus*, and the Chaldean Paraphrase, and many more) *Illis solum annis regnasse dicitur, quibus innocens & humilis putabatur*. And therefore as there he addeth, in his Commentarie vpon this very place; *Illo solum tempore nos vixisse gaudeamus, quo innocenter & humiliter viximus. Nam quae in vanitate consumuntur, quasi perdita non memorantur*. Yet was not this the fault that is here most specially and properly noted to haue bin his ouerthrowe, but rather the sparing where God bid strike. *Crudelis et Stulta misericordia*, as *Samuel* tels him, and reseruing the fatlings vnto himselfe. *Dat veniam coruis, vexat censura columbas*. But because this note came but in by the way, it shal draw me no further out of the way.

This

This may suffice to shew the diuers opinions of our distracted Chronologers; well it is with vs, that our faith is no way founded on these fond *Braughtonists*. *Iosephus Scaliger* the mender of times, and leatnedst of them all, confesseth that of 2000. there are not two to be found in one minde. And therefore well may we meruaile, not as of old, *Quod aruspex aruspicem sed quod Chronologus chronologum videns a risu abstineat*. They are not able to giue a *when* to this *then*. But for the matter it selfe, howsoeuer the time bee vncertaine, yet that the State of Israel at this time was most miserable, it is most certaine, & all for wāt of a *Smith*; which it may be before they needed, they would neuer haue deemed. But *Carendo magis quam fruendo*. It is the wāt, that shewes the worth of euery thing; the full belly loathes honye, the thirsty soule would wring water out of the flint.

If our wanton Professors were forced (as in former times) to runne from East to West, to fetch the water of life through fire and water, with perill of life, were it out of the meanest Cistern, they would sweare they neuer drunke sweeter licour. Or if they were nowe driuen to seeke to the Philistims for a file to sharpen their Goads and Mattocks, as some-times the Hebrewes, & not long time since their forefathers were glad, how glad would they bee of any peece of the Bible (neuer so meanelly translated) or any poore Catechisme in their mother-tongue (neuer so plainly penned) to whet their zeales, and arme their soules against the day of battle. Whereas now when their Smiths are multiplied, the armories enlarged, the forges open, euery shop full fraught, euery mans Gomer, that will vouchsafe to stoope and take it vp, either at home or the next doore

doore filled with *Manna*; *Man-hu*
what is this, but light bread? the hea-
ring and reading of the word of God
as a thing of nothing. Our Smiths vn-
skilfull (except a fewe of our owne cut)
our prayers vn-sanctified, our Sacra-
ments superstitious, if not idolatrous;
our Bibles no Bibles; so corruptly tran-
slated If any one quirke can be found
by all the caueling heads in the Land,
away with all; tis al too light, so soone
haue we forgotten those daies of want;
and so soone hath peace and plentie
taught vs to wantonize God graunt
this wantonnesse bring vs not backe to
our former wants. That thereby wee
may be taught, (which otherwise wee
will not learne) to acknowledge how
great and vnspeakeable are these bles-
sings wh.ch we haue so long, & so vn-
worthily enjoyed vnder our gouernors
the Lords annointed, too, too good
for people so ingracious & ingratefull.

But I feare me whilest I follow too far this circumstance of time, I shall haue the lesse time for that which most concerns the substance of our text, that is, the want of a *Smith*, wherto I haue already made my entrance, but no further then I finde the woorth of the *Smith*, implied in the want of the *Smith*, and amplyfied by reason of the time (*when*) hee was wanting.

Then there was no Smith, for so is *Charash*, I thinke of all translated, though in his originall and native signification it may stand as well for *faber lignarius*, as *ferrarius*, a Carpenter as a Smith, or any other labouring in the cunning fabrike or framing any such like mechanickall worke. Yet is it here agreed, as I take it, by the grand Iurie of all that haue beene impanneled vppon this pointe, to signifie the *Smyth*, the *Blacke-Smithe*, who is indeed

indeede the roote & the stock of the al,
another *Adam*, in whome were ty-
thed all other mechanistes as yet vn-
borne. *No Smith in Israel*? No great
losse; the lesse hammering, the lesse
noyse, a base mechanist, the *Cy-
cloppes* of-spring, and at the best, base
Vulcanes broode.

What vse of the *Smith*, or what
neede of the Sonne of *Tubalcain*?
What wisdome can there bee in him
that fryeth in the fire, and keepeth
the Forge? *Bona verba quæso Noli quos
singulos contemnis, eosdem uniuersos
putare nihili.* For as Saint *Hierome*
sayth to *Leta*, *Non sunt ea contem-
nenda quasi parua sine quibus mag-
na nequeunt consistere.* Base is the
foundation where the building is bra-
uest. But we see in a greate building
of stone it is hard to mooue, any one
that is of the building, but it indangers
all. I say of the building, for that I know
in

But I feare me whilest I follow too far this circumstance of time, I shall haue the lesse time for that which most concerns the substance of our text, that is, the want of a *Smith*, wherto I haue already made my entrance, but no further then I finde the woorth of the *Smith*, implied in the want of the *Smith*, and amplyfied by reason of the time (*when*) hee was wanting.

Then there was no *Smith*, for so is *Charash*, I thinke of all translated, though in his originall and native signification it may stand as well for *faber lignarius*, as *ferrarius*, a Carpenter as a Smith, or any other labouring in the cunning fabrike or framing any such like mechanickall worke. Yet is it here agreed, as I take it, by the grand Iurie of all that haue beene impanneled vppon this pointe, to signifie the *Smyth*, the *Blacke-Smithe*, who is indeed

indeede the roote & the stock of the al,
another *Adam*, in whome were ty-
thed all other mechanistes as yet vn-
borne. *No Smith in Israel?* No great
losse; the lesse hammering, the lesse
noyse, a base mechanist, the *Cy-
cloppes* of Spring, and at the best, base
Vulcanes broode.

What vse of the *Smith*, or what
neede of the Sonne of *Tubalcain*?
What wisdome can there bee in him
that fryeth in the fire, and keepeth
the Forge? *Bona verba quasi Noli quos
singulos contemnis, eosdem uniuersos
putare nihili.* For as Saint *Hierome*
sayth to *Lata*, *Non sunt ea contem-
nenda quasi parua sine quibus mag-
na nequeunt consistere.* Base is the
foundation where the building is bra-
uest. But we see in a greate building
of stone it is hard to mooue, any one
that is of the building, but it indangers
all. I say of the building, for that I know
in

in most buildings there are many superfluities, for shewe rather then for substance; such as may easily be spared without losse or danger: and yet perhaps they set a face on it, as though all lay on their necks. Like the little Images, and Angels on the rootes of many Churches, that bend their backs and browes, as though all the burthen lay on them, where as indeede they are borne, they beare not at al. So surely in the politique buildings of states & kingdōs, many stones aloft, might easily be spared. Many warts & swellings in the body, rather diseases then parts of the bodie, that might be well spared, & paired away. And hereby they may be tried whither they be parts integral or essential, or meere superfluities. We see the poore *Blacke-Smith*, no sooner gone, but hee was missed, and his want found dangerous.

Would it be so think you, with a sight
of

of lewd and idle professors that make a trade of sinne? as Tiplers, Tauerners, Pipers, Players, Pandars, Merchants of needles wares: but aboue al those, scribbling brokers, and their Maisters the Vsurers. The very Vermin of the earth; neuer made by God, but bred as monsters of the error of nature, the corruption of the earth, or earthly mē, & corrupt manners: neuer in the Catalogue of those creatures that came vnder the Suruey (*Gen. 1.*) and beeing seene and allowed, receiued the sentence of approbation. But being of a latter brood, they were al once swept away with the flood, they neuer came within the Ark.

But when the floud fell, they rose vp, as other Vermin of the slime of the earth, and haue euer since held by institution. But the time wil come, when they will be cast out, with *anescio vos*, away from mee, I know you not for any of my creatures. In the meane time,

if

if they wil needes hág on like counter-
feit *Gibeonites* it were well they were
vsed in their kinde for bearing of bur-
dens : from which most cōmonly they
are most exēpt. Sure I am, of al the sub-
iects in this lād, there are no fitter sub-
iects for Subsidies, taskes, & loanes, thē
they that make a professiō of lending,
& againe of their vncharitable charity,
to the vtter ruine of many yong Gētle-
men, that come oftē times to their lāds,
before they come to their wits, or yeres
of discretion. Assuredly, if those ranke
vnnatural boughs were wel pruned &
pared, the naturall branches might be
the more spared, and grow the better.
For of those that are naturall indeede,
there is not one, but wold & should be
cherished euē frō the roote, be they ne-
uer so meane. It was the error of the epi-
cure, to think that the Gods were care-
ful of the greater things only, & careles
of the lesse. Sure I am, our God (the
great

great God of heauē & earth) beholds, maintaines, supports, and protects the smallest with the greatest: the haire of our head, the sparrows of the aire, the lillies of the field, the grasse of the earth; so hath he appointed, that glorious carbūcle of the heauē, his sun to shine vpon his basest creatures, and the Sonne of righteousness his only begottē & dearly beloued, to die for the sins & saluatiō of the poorest soule: & the soule of man to inspire not only the hart, & the head & principall partes, but euen the least poynt of the little finger. *Anima est tota in toto, & tota in qualibet parte*, as who-ly in euery part as in the whole. Now kings & princes, they are as the soule in the body, the sun in the heauē, the gods of the earth, by whose sweet influēce equally, yet proportionably is deriued frō the circūference of their greatnes to the lowest of their Subiectes, the center of their grace both life and liuing, and ther-

therefore they no doubt in all their lawes & consultations (wherein many things by many priuate persons vpon priuate respects, & partialities are cunningly carried) with an euen eye, will prouide, as wel for the poore Artisan & such as liue al of the pēny, as for the rich Landlord & his Farmer, that gaine by dearth, & rayse their plēty out of others pennury. *Sapiētis est* (saith the wise Orator) *sic curare vniuersam Rēp: vt nullam partem negligas*. It is wisdom so to prouide for the whole Kingdome, that no one parte (though neuer so meane,) may seeme neglected, much lesse anye principal part, because lesse in number, of the rest contemned.

For, how can the head say to the foote, or anye part naturall, I haue no neede of thee? when as it is certaine, he that treads on the toe, gricues the heart, and hee that trippes at the heele, intends to bring the head to the ground.

Saint

Saint *Basil* in one of those sermons that hee wrought against the couetous commorats, & cornuorants of his time, that often times droue the poore that had nothing else, to sell themselves or their Children as deare as themselves to buye the refuse of their Corne; the more to mollifie the hardnes of their hearts, if any way it might be, sets before them a poore soule for meere neede, in extreame dearth driuen to starue all, or sell one of his Children, and as it were with *Thyestes* to feede on his owne flesh, trantubstantiated into a kinde of course bread.

Heereupon with heauie heart coming home to his wife, willes her, after some short and sorrowfull consultation to bring before him all his Children, that thereby he might aduise, which of them all might best be spared. And beginning at the eldest, and with warrye eyes beholding him, he considers, that he

he was the beginning of his strength & excellency of his dignity. The first that euer cald him Father, by birth right of double honor, but in the market, of equal price, & therefore not to bee solde without some losse. On the other side the yōgest, yet too young for seruitude vnable for seruice, and to himself as yet of least charge & greatest cōfort. The third like the Father, The fourth the Mothers owne Childe, The fift the verie expresse picture of the Grādfather, who though he were gone, might not so soone be forgotten. The sixt like to proue a souldiour, The seauēth a scholar, And one of these (howsoever the worlde went) were like to bee a staffe and stay of their olde age. And so of all the rest (if hee had neuer so many) he had none to spare.

Thus or to this effect, Saint *Basil* and Saint *Ambrose* hath the verie like storye of a poore debtor, driuen by

th

the hardnesse of his creditors , eyther to parte with one of his Children, as a Bond-slaue, by a certaine hower, or to yeelde himselte to bonds and prison. When hee had considered the time expired , hee rather chose to goe himselte then send any of his Children. Euen so I doubt not, euerie kinde King, being *Pater patria*, the Father of his Countrie, & great Grandfather of all his people, if he were put to his choice, which of all his Children, the necessarie partes, and naturall members of his body politique hee might best spare, whether Clergy, Commons, or Nobles : or of the Commons ; Artisans, Souldiours, or Husbandmen : or of his Artisans ; Cookes, Taylors , Carpenters, or Smithes. where all are necessarie, I thinke hee would finde it hard to spare any. Assuredly if any were wanting it would seeme most needfull.

And so of diuers Kingdoms, though
great

greate difference, yet in the imparciall affection of his Fatherly minde, all equally priſed. If any leſſe dandled, perhaps it is the elder, as better able to goe alone, and ſhift for it ſelfe. It is the wiſdom of our burrowe english to reſpect the youngſt that hath moſte neede, as well as the eldeſt that hath moſte right. Yet not all to the eldeſt, nor all to the youngſt, but where all are Children, to giue euerie one his Childes parte, as wel the *Black-smith* as the *Gold-smith*. Howſoeuer golde bee more for ornament, ſure wee are, tis yron muſt ſerue for muniment and many good vſes in peace and warre. In peace no queſtion, in warre it hath been ſometimes queſtionable, but is now (as I take it) paſt all controuerſie. For howſoeuer *Philippe* Affe hath gone verie farre, with ſome vendible Traytors, yet ſure it is, a little ſpaniſh yron, hath gone much further, inuading the mines of *India*, ſurpriſing
the

the golden Asse, and bringing him and his people into extreame seruitude, & slauerie. But what neede wee roue so farre to shew the force of yron in conquering men, when as at home wee may beholde the might thereof, in throwing downe the mightie Okes & great woddes of England? So powerfull is yron, the blessing of *Assur*.

But what were yron without the yron Smith, by whose Arte and arme the stubborne mettall is to bee incountred, and made as plyable as wax, for euerie good purpose?

So necessarie an Artisan, that the Epicure thought the world coulde neuer haue been made without a *Smith*; and it is the conceipt of *Hillary* in his 18. Canon vpon Saint *Mathew*, that if not God the creator of the world, yet Christ the redeemer, was a Smith, and not a Carpenter, as is commonlye thought, because by the wood of the

C

Grosse

greate difference, yet in the impartiall affection of his Fatherly minde, all equally prised. If any lesse dandled, perhaps it is the elder, as better able to goe alone, and shift for it selfe. It is the wisdom of our burrowe english to respect the youngest that hath moste neede, as well as the eldest that hath moste right. Yet not all to the eldest, nor all to the youngest, but where all are Children, to giue euerie one his Childes parte, as wel the *Black-smith* as the *Gold-smith*. Howsoever golde bee more for ornament, sure wee are, tis yron must serue for muniment and many good vses in peace and warre. In peace no question, in warre it hath been sometimes questionable, but is now (as I take it) past all controuersie. For howsoever *Philippe* Affe hath gone verie farre, with some vendible Traytors, yet sure it is, a little spanish yron, hath gone much further, inuading the mines of *India*, surprising
the

the golden Asse, and bringing him and his people into extreame seruitude, & slauerie. But what neede wee roue so farre to shew the force of yron in conquering men, when as at home wee may beholde the might thereof, in throwing downe the mightie Okes & great woddes of England? So powerfull is yron, the blessing of *Assur*.

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Crosse

Crosse hee was to repayre the world, a woddē reason. Sute it is, if neither God the creator, nor God the redcemer were a *Smith*, yet the *Smith* by the heathen was made a God. On whom were faine to depēd all the rest of their Gods. *Ceres* for Sythes, *Bacchus* for pruning kniues, *Pan* for Sheepe-hookes, *Mars* for sword and Speare, and *Iupiter* himselfe for fearefull thunder-boltes.

If this be fabulous, it hath his meaning, and without all fables, it is most true, that if neither the world were reformed, nor the Church reformed, nor the Gods maintained by the *Smith*, yet could none of all these, long haue continued without the *Smith*. His Antiquitie shewes his necessitie. *Antiquiora sunt necessitatis inuenta quam voluptatis*. Now we know that as the Logiciā amōgst the Philosophers is counted & called *Instrumentū instrumentorum*, the instrument of instruments and hand of Philoso-

Phylosophye, so much more maye the *Smyth* bee esteemed as the hand of all handy-craftes whatsoeuer. And therefore if *Adonibezek* in cutting off the Thumbs of 70. Kinges so greatly disabled them; there is no doubt, but the *Philistims* in cutting off the handes of all Israel, vtterly disarmed them. For what were the head for inuention, if there were not also an hand for execution?

How be it this hand hath had the prayse for inuenting it selfe, (if I may so say) and manye other Artes and Sciences, out of it selfe. The cunning and sweet sounding musition (as *Iosephus* thinkes, and diuers others) came out of the same Forge. And hee that now so shines in euery corner, the Goldsmith, or rather the gilding *Smith* (for al's not golde that glisters) he is but the yonger brother, howsoeuer hee hath now gotten the starte, and out-stript his elder.

It is but the error and blindnes of this olde world in her dotage, to giue the birth-right to the yōger. Certaine it is, that golden age of the primitiue world, had more gold and lesse gilding. As Pope *Boniface* said of the Church when it had wodden Chalice, it had golden Priests. So sure I am, whē in the world there were fewer Gold-smiths, there was more golden dealing. Thē was the Temple full of gold, and all therein of pure golde, which now by a strange kinde of Alchymie is turned to Leade, and Leade to straw. But it may be *Corruptio vnius est generatio alterius*, thogh the Church go down disrobed & robbed, & Church-robbers thriue, they are warmed with her fleeces & glister with her gold, And that makes so many golden patrons, leaden Churches, and wodden priests in so many parts of this Land. And can they meruaile when as there are so many that serue at the Altar,

Altar, and starue at the Altar? that feed the flock, & are fleeced of the Wolfe? *Honos alie artes*. If they will allow but *Michaels* wages, they must bee content with *Michaels* priests. For we haue of all prices. Cruell *Pharoes*, that set vs to trie in the furnace, and send vs to seeke our strawe where wee can get it, and yet finde fault with our task-masters if all be not wel, when as we are not allowed so much as should serue for necessitie. But of necessitie I must leaue them, or rather reserue them a while, for a place more proper: for this time this may suffice literally to haue spoken by way of explication of the *Blacke-Smith*.

*Utinam
hec ars
aleret
artifices.*

Now if it please you, morally a word or two by way of application, touching the Spirituall *Smith*; who labours no lesse, in a forge as painfull by the hammer of the worde, and fire of the spirit, to worke (if it be possible) the

hard heart of man, which in this yron age wherein wee liue, is become as hard as any yron; nay as vntractable, and vnmalleable as the stones of the earth: the stony brood of *Ouids Deucalion*

Bona uenture vpo those words of God by the Prophet, where he promisseth to take away their heartes of stone, & instead thereof to giue them hearts of flesh; Nay Lord (saith hee) rather heartes of stone then heartes of flesh. For when thy Sonne, my sweet Sauiour suffered, the Sunne was darkned, the earth trembled, the vaile rent, the graues opened, and the stones claue asunder: only man, the fleshly heart of man, more hard then the stones, shewed neither sence nor sympathy. *Solus homo non compatitur, pro quo solo Christus patitur.* In the first of *Kings*, and 13. Chapter, at the voice of the man of God, the stones of the Altar went asunder,

sunder, the heart of *Ieroboam* no whit
mooued. When the heartes of men
are growen so hard, had they not need
of hammering? Surely the worde of
God it is the hammer, which he to this
ende hath put into our handes, onely
God graunt we haue the art, and heart
and courage to vse it aright. But as
Scanderbee sayd of his enemies, that ta-
king him captiue, had taken his sword
from him, they had *Scanderbees* sword,
but not his arme; so I feare me, though
we haue the word, the sword, and the
hammer of God, yet wee want the
arme of God, & that authoritie which
they were wont to take vnto theselues
that went on his message. Else what
were hee in Court or countrey that
should dare offend in any open and
enormious sort, and wee not dare to
tell him of it? but perlike it is not now
the fashion to set out sin in his colours,
nor strike at impietie in the highest:
thats

thats *Scandalum Magnatum*, rude and barbarous; fitter for the forge, then the Princes pallace. Go preach thus in the countrey, but prophecy no more in this manner at *Bethel*, for it is the Kinges Court, and it is the kings Chappel.

Thus are you willing to sleepe and sinke in your sinnes, and haue no man awake you. If any man speake, he must speake *Placētia*. Thats the cause, you haue so many goldsmiths, and so much gilding. Well I wot, wee are by God and his Maiestie called to this place, for an other purpose; not with sweete wordes to salue the sores of *Zion*, nor with vntempered morter to daube vp her breaches, not to sowe soft pillowes vnder the elboes of Such as Satan hath lulled a sleepe in carnall securitie, but with the loud sounding trūpet to rouse & araile thē. And such I am sure, hath God raised and sent vnto you many a one. Your selues shall say, your hearts shall

shall tell, and consciencies shall testifie; that as you are of all sorts, you haue had of all sorts, if by any meanes possible we might winne any vnto God.

Now therefore take you heed, when as there is nothing wanting on Gods part, that you bee not found wanting vnto your selues; that you reiect not the hammering of the *Black-smith* because it is hard & harsh. Vse your goldsmiths for ornament of your houses, your tables & cup-boards, & backs also, if your purse & place will beare it: but for your soules beware of gilding. It is as easie for vs, & perhaps for the present, more pleasing to you: but the time will come, when as you shall say, why euer had we pleasure in it? *Dulci-ora sunt vulnera corigentis, quam oscula blandientis.* O let the righteous rather reprooue me friendly, but let not their precious balmes of smoothing and flatterie breake my head, and wound my soule.

soule. For that in the end will bring but destruction. And therefore in the bowels of *Iesus Christ* I beseech you, and in the name of the Almighty God I exhort, and require you, as euer you thinke to answer it to him that sent vs, that with all mildenesse and meekenesse, you receiue the worde of exhortation, which is able to saue your soules, if onely you bee willing with plyable patience to submitte your selues to those that are set ouer you. If you receiue them, it is for your owne good; If their salues bee sometimes sharpe, you shall finde them the more souereigne, if you abide them. If not, the greater their grieve. And if you grieue them, who shal glad you in your greatest discomfortures, but they that are grieved by you?

It is hard with the patient, when through his impatiencie the Phisition is prouoked with teares to leaue him.

If

If they that watch ouer your soules & must giue an account thereof, bee driuen to doe it with griefe and sorrowe, and not with ioy, it will bee little for your ioy, in that dreadfull day of the appearing of our Lord *Iesus Christ*, whose Embassadours wee are, and your poore seruants for his sake. At whose appointment we labour and trauell in this fierie Forge night & day, by continuall meditation, the tiring of our soules, and endlesse reading, the wearinesse of our flesh to worke the fleshly heart of man, more hard than yron. Neuer any *Yron-Smith*, with greater care, lesse consideration, and more contempt.

For prooffe, I cite no other Text, then the threescore and fourteenth Canon of this present Conuocation. In the ende thereof, it is permitted to poore beneficed men and Curats, not able to prouide themselves long gownes,

to

to goe in short gownes of the fashion
aforesaid the meaning is plaine, priests-
cloakes. I finde no fault with the Ca-
non (it is of necessitie that we cut both
coate & cloke according to our cloth.)
But I note the miserie of the times
wherein we liue. They haue vsed vs as
the King of *Ammon* vsed *Dauids* Em-
bassadors: 2. *Sam.* 10. they haue cutte
our garments off by the hammes, and
now that we want matter; we must di-
stinguish our selues by the māer of our
garmēt, & that which comes short of a
lōg cloke, must be helped out with the
name of a short gown. Thus hath pre-
cising proceeded to circumcising. And
whereas the Popish Priests had the su-
perfluitie of their haire shaued, wee
haue the substance taken from our
beards; wee are the right shauelings:
woe worth such shauers. Let thē chuse
whither they will, the blessing of *Mi-
das*, or the curse of *Gehazi* vpon them
and

and theirs. But blessed bee our gracious *David* and his posteritie, that had pittie on our nakednesse, & provided at length a counterpoise to their mortmaines.

So are the times altered; *Moses* was faine to cry hoe, and the kings of former times by statutes of Mortmaine, to provide they should giue no more to the Church. And was it not now high time to provide on the contrary that they should take no more from the Church? As that act of Parliament would be written in Letters of gold, to his eternall glory, that of himselfe hath done it: So should the Rubrick of that Canon bee written with blood (the blood of the Church) to serue as a testimonie to God & the world as long as it shal indure against those sacrilegious blood-suckers that cut of their impropriations & simoniacall improvements, haue not left so much as to couer

our nakednesse, and their shame.

But I know their answer; some haue too much, and thats the cause that others haue too little. If they may bee admitted to vmpier the matter, they will finde enough for all, by taking frō some & adding to others. Thus their fathers haue playde the thecues, and now come they to compōūd the matter. Foure men passing ouer *New-market Heath* were set vpon, two escaped with two hundred pounds a peece in their purse, the other two are robbed of all they haue: but see the honestie of those robbers, they wish them to go after their fellows and take of them an hundred pound a peece, and then all shall bee equall. But with what equitie? or who made them Iudges of this equalitie? You read the Story in *Xenophon* how *Cirus* the yong Prince was vsed. His Master tooke two coats from two men, the greater coate belonged

to

to the lesser man, the lesser to the greater; and willing him to dispose them according to right: *Cyrus* gaue the greater coate to the greater, and the lesser to the other. Now, though this were a point in the prince of beseeming equity, to fit euery one according to his stature, yet was he reprobued by his Master, who told him in a case of decencie, it had not beene amisse; but in a case of iustice, he must giue euery one his owne, bee it little or much. That which we haue we hold as our owne, as wee are able to iustifie by all good lawes both of God & mā. And if they mislike so much of all popish practises, & stād so much indeed, as in shew they wil seeme for the lawe of God, let them indeed renounce all popish impropriations, & allow vs as much & no more, for our part & portiō, thē we can euict by Gods own ordinance and appointment to be due vnto vs, and that's the tenth at least.

If

If they refuse this, (as hitherto they haue done) let them make what shew and semblance they will of Religion or conscience, in restoring the depriued to their possessions, I shall hardly beleeue them, but that they haue some other respect then outwardly they pretend. It may be, they think those yong Cubbes will houle as the old W olues doe, down with the church, away with Bysshoprickes, what vse of Cathedrall Churches, so many Prebends, so many Chaunters³ but I hope if their Presbyteries were vp, they would desire their yong masters to make restitution. Betweene the designments of the lay-Puritane and Church Puritane, there was euer great oddes, howsoeuer they seeme to looke one way, their ayming is not all at one ende. But sure I am, their meaning for the meanes is all alike, the ruine of the Church, the imbasing the ministerie, decaying of learning,

ning, and exposing the Ministers to utter contempt, as by others experience it is too well knowen. And thus much of this.

The third point follows, the generalitie of this want, euen throughout all *Israel*. Then ther was not a *Smith* to be found throughout all *Israel*. So pow'refull were the precepts of the *Philistims*, they commanded and it tooke place, they spake the word and it was done, euen throughout the Land. A good resolution though in a bad matter, & fit for governours to vse, faire wordes (as he said) and straight Lawes, aduisedly published, and thoroughly executed; thats the life of the Law, which otherwise is but a dead Letter, & a leaden dagger in a painted sheath. Had the *Persians* been as aduised for inuention, as they were perēptorie for execution of their Lawes; or were *England* as re-

D solute

solute for executiō, as it is absolute for constitution of all good orders & ordinances for Church & Cōmon-wealth; *England* and *Persia*, might be endles in their bounds, & eternall in their fame.

¶ When *Ahab* had long trauelled for *Naboths* vineyard & could not compass it; what saith *Iezabel*, art thou a King? and she said not much amisse for the generall, howsoeuer she erred in that particular. Surely where these cōcurre, wise Lawes, peremptorie Commanders, and due Executioners, there is the State like to stand, and the Kingdom to flourish, euē from *Dan* to *Bersheba*. As *Corpus hominero*, no particolored coat, without seame or rental of one cut, one colour, one God, one King, one religion, one discipline, vni- tie of faith, & vniformitie of Ceremonie, without Seēt, Schisme, or Heresie.

¶ In this body of ours, it cannot bee denied

denied but that there haue bin diuers diuisions, & the diuisors haue bin specially three: the Papist, the Atheist, and the Puritane. The one impugning our Doctrines, the other our Manners, the third our Discipline. The first, most perilous for the State publike: The second, no lesse pernicious for priuate corruptions: The last, moste idley curious in points of least importance, concerning neither life nor learning; doctrine nor manners; yet so obstinately viced, as though they had sworne neuer to bee satisfied: though neuer so often and fully satisfied, by the King himselfe: (*Exemplum sine exemplo*) his Nobles, Bishops, Iudges, Clergy: by writing, printing, conference, and all meanes possible, or likely to giue satisfaction. As no doubt they haue done to diuers, howsoeuer the rest (like busie flies oft

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beaten

beaten off) still returne to light in the selfe-same place, seeking to sucke out matter where they finde none. And by importunitie to extort what by argument they could neuer evict. Yet hath it beene greatlye meruailed by many of their complypes, that of these three the last, and least enemies, (as is thought euen of many good men) to God and the state, should bee the first that should feele the edge of the lawes vnder this his Maiesties most milde and easie gouernment: and so many Canons set out and shotte out against them and so fewe against others? To whome we answer, and that out of the Smithes forge, it is not good to haue too many yros in fire at once. *Ad duo qui tendit non unum, nec duo prendit.* But if but one, why must this bee that one, that is hot enough, and hath more neede of water then fire?

In

In the first of *Linies Demidas*, we read
of a Combatte appointed to end,
and vmpier a great quarrell be-
tweene two Nations, vnderaken by
three *Horatij*, against as many of the
Curiatij.

Now in fortune of fight, it so fell out
(as you knowe) that of the *Horatij* two
were slayne, and then remained but
one to three. Three to one hee should
be conquered. For as we say *Ne Her-
cules quidem contra duos*. Hee had
neede bee stronger then *Hercules*, that
should thinke himsele strong enough
for two. And therefore the young
Gentleman went to it *virtute non vi*,
rather by fine fraude then plaine force.
If there can be any finenesse in running
away, and not rather *Good Lucke*, as
Demosthenes left written on his Tar-
gette, when hee left the fiede, and
betooke himsele to his heeles. But

So fled *Horatius*, as it should seeme, that
he had *animū reuertendi*. Hee fled for a
vantage: for by this meanes, he drew his
enemies the combatants to followe the
flight. And when he espied any one be-
fore his fellowes, he suddenly turned &
dispatched him; & so singling out these
three Bretheren one after an other,
hee easilys conquered each of them,
wheras against them all at once, hee
could neuer haue had any hope to pre-
uaile.

The bawen when the band is bro-
ken, sticke by sticke, is easilys knapt a
funder. You see the similitude, and
the reddition is not obscure. Of our
three *Horatij* two are gone not coque-
red by the *Curatij*, (mauger all the
might and spight of hell in selfe, of *Rome*
itselfe) but transported by God from
this militant Church to that trium-
phant *Hierusalem*. The third remaines,

for

for whome no doubt remaines the victorye on earth, and tryumph in the heauens which neuer shall haue end. But during the fight if hee seeme to flie, or giue a foote, let him take heed that followes fastest. In the second of *Samuel* and second Chapter, if *Asahel* had not beene so swift of foote, and so eager in pursuite to out-runne his fellowes, he had not run so hastely on his owne death. And so surely if these men, more furious then *Nimshi*, more swift then *Asahel* to out-run themselves, their Soueraign & his lawes, could haue bin intreated eyther finally to desist, or at least for a while to haue turned aside to the right hand, or the left, or to haue diuerted the heate of their zeale, & edge of their pennes against papist or atheist; as they haue escaped with their liues, so might they in all likelyhood haue kept their liuings.

Of

Of the which they are now some few of them most iustly deprivied. I dare say with greater griefe to vs all, then eyther losse to themselues, or hazard to the Church. Howsoever it hath bin formerly giuen out, that if they were silenced, the Church might soone shutte vp her Shop windowes. There would not bee a *Smith* left in all our Israel that could skill indeede of the right hammering, and handling of the word of God: yet I hope matters will be so handled, that if they all stand out, they shall not bee much missed. God wee knowe, is able of stones to rayse vp those that shall serue his turne, if men should fayle, or vppon euery tryfling discontentment, so wilfullye abandoned that sacred vocation whereunto they are by so manye bondes so strictly obliged. And without any such miraculous worke, (if it please him to afford
but

but his wonted graces to the two Vni-
uersities) In nothing doubt, but from
time to time, they shall be able to sup-
plie more sufficient Ministers, then all
their complices will bee content to al-
lowe sufficient liuings.

And now that they are thus dealt
with by Law, we all expect that the like
order, or rather much more sharpe
and strict bee taken, as for the Atheist,
so speciall ye for the Papist. Else must
we needes confesse, *Reduuiam curami-
mus Capiti cum mederi debuissimus*. But
I hope they shall, ere it bee long, haue
iust occasion to thinke and speake o-
therwise; when they shall see their
Swordes and Speares, and Smithes,
their Armour and Armorers, their
Priestes and Iesuites and cupping se-
ducers, with all their Syren-Songes,
their Bookes, Pamphlets and Printers,
and all meanes, and ministers thereto
tending

tending cleane cut off by the Sworde of Iustice, and the lawes of the land. A moste iust & necessarie weapon-taken to keepe them frō hurting themselves, and others, as children and mad-men.

That it will be so, I make no doubt that it should be so, I seeke no other arguments against the, then their owne practise against vs. & *Bellarmines* owne proofes in his third booke, *de Laicis*, & 20. chapter for the abolishing of all heretical books. For I wil not presse that which followes in the next chapter for the burning of Heretikes. Howbeit we know, & they must needs acknowledge (if their case and cause were equal) better kill then be killed. If they will needs threaten, they may perhaps prouoke others to begin. I will inuent the olde saying, *Perent omnes potius quam pereat unus*; For is not hee alone worth many thousands, on whom

so many thousands do depend?

Surclye, it is high time to take the peace of them all, and binde them to their good abearing, when as so openly & presumptuously they shall dare to threaten the disturbance of our peace, and destruction of the cheife Pillers and Preseruers thereof: whom the Lord in mercy long preferue. But for this point, if wee had no other Schoolemasters, we need no other then these *Philistims* a people in their generation wile enough to let us to Schoole.

And so I passe to the fourth and last part, the reason why they remooued the Armourers, (and that was) least againe they should repewe their Armour. For so they sayde: *Least the Hebrewes make them Swords & speares.*

The dint of the Sworde, and push of the Pike; two sorts of weapons,

pons very powrefull, especially in those dayes, for offence or defence; *Comminus* or *Eminus*, farre, or neere. But this was (as it should seeme) in the worldes child-hood, the infant-age of hell, and hellish Smiths, but Novices as yet, and Prentises in their Trade: they had not as yet proceeded masters of their craft.

Anon after, in *Salomon* his time we read of a generation, whose teethe were Swordes, and their iawes as Kniues. Whose off-spring, heere amongst vs (the cursed off-spring of the *Anakims*) haue bent their tongues like Booes, and shotte out their wordes like arrowes, sharpe, and swift, and full of poyson, euen as high as the heauen, and as farre as from one ende of the world to the other. Sure I am, at one flight from *Rome* to *England*, haue flowne their fire thunder-bolts.

These

These men not content with dagger, dagge, and poison for their priuie plots, (which God from heauen so oftē hath detected & deiected) nor with swords, and speares, Gunnes, and Cannons, for open Rebellion, (which God in mercie so many yeres hath stayed in this Land) but as hee speaketh of the Greekish Stratageme, *Instar montis equum*, they had deuised a Cannon as big as an huge bigge house, full rammed and charged with a Store-house of powder, to the which if all the fire of Hell and Purgatorie could haue lent and lent but one sparke, wee had all beene consumed. Wōder it was not set on fire, with the sulphureous blast of their hellish breth. Then there was a deale of dead powder (so it pleased God) without fire; since, that a false fire (the Lorde be thanked) without powder. If the one affright-

affrighted vs, & the other amazed vs being both but a fallax, (God graunt they alwayes so deceiue, and wee bee neuer worse deceiued) but if they had argued indeed a *Diuisis ad Coniuncta*, putting fire to powder, or powder to fire, where then had we beene? Surely, they had swallowed vs vp quicke, or sent vs vp quicke to the heauens, at least our soules. Howsoeuer our bodies hauing accompanied them as high as they could, had descēded againe to the foote of the mountaine; and there (as *Abrahams* seruants) expected their returne, or wayted for the time whē they should be called vp vnto them, neuer againe to bee diffenēced: but for the present, they had been most lamentablye diuorced, had not the Lord beene on our side, (then might *Israel* say, now and euer may *Israel* sing) Had not the Lord himselfe beene on our

righte

side

side when men rose up against vs. May
I call them men, being in the shape of
men, more then deuils incarnate? then
beware of men, as saith our Sauour.
Homo homini Lupus, Man to man is be-
come a wolfe, a beare, a lyon, a leopard,
a tygre, a deuil. Not all those strange
mixtures of so many beasts in *Daniels*
Prophecy able to expresse the thou-
sandth part of those beastly minds. But
praised be the Lord who hath not giue vs
ouer for a preie to the teeth of those cur-
sed Cannibals, who seeing they can-
not satiate their mawes with the blood
of Christ, in their vnbloodly Sacramēt,
haue sought to ingorge & imbrew the-
selues with the blood of his seruāts, for
no other cause or quarrel in the world,
thē y they are his seruāts. True it is, they
can not say worse of vs, then we thinke
of our selues; our sins we confesse haue
deserued such a punishmēt, but though

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wée for our sinnes are most worthy to suffer it, yet are they of all men most vnworthy to inflict it. I dare be bold to giue the Challenge, let him that is guiltles amongst them, (I except not the holy of holiest) throwe the first stone, or put fire to the powder.

But Lorde if it bee thy will according to our deserts to plague and punish vs, let it bee thy pleasure to take the rodde into thine owne hands.

Liceat perituro viribus ignis igne perire tuo, elademque authore leuare.

For why shouldst thou sell vs into the hands of these vncircumcised *Philistims*, that will neuer therefore bee thankfull vnto thee, but giue thine honour vnto stockes and stones, and sacrifice thy praise to the Shrines of the dead? whereas thou knowest all our helpe standeth in thy Name onely. Thou onely art our God, thou onely

onely art our Creator, our Saviour
our Redeemer, and onely Protector.

By thy meanes onely wee acknowledge our soule is escaped, as a birde out of the snare; past danger (as wee hope) but not past feare. And therefore no meruaile though wee start at euery bush, although we see the snare is broken, wee are escaped, and they are fallen into the pitte they prepared for vs.

O so let thine enemies perish, O Lord, so let them all that plowe iniquitie, and sowe affliction, reape the same. But let thy mightie hand bee still at hand against them all, to defend and protect our King, our Queene, our Prince, their Off-spring, Counsell, Clergie, Nobles, Commons, and all their Realmes and Kingdomes, that in sinceritie & truth still call vpon thy name.

E

So

So shall we thy people, and sheepe
 of thy pasture thus preserued from
 blood and slaughter, sing alwayes
 vnto thee the blessed Trinitie: three
 persons and one God, all ho-
 nour, laude, and glory
 now and for euer.

Amen, Amen.

FINIS.



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aree